

# One and

thyrtye Epigrammes, wherein are  
bryefly touched so many Abuses, that  
maye and ought to be put away.

Compiled and Imprinted by  
Robert Crowley, dwel-  
lynge in Elpe tentes

in Colburne.

Anno domini,

1550.

1. Cor. xliii.

What so euer ye do, let the same  
be done to edifie wythall.

Gala. vi.

If I shoulde study to please men: than  
could I not be the seruaunt of Chryste.

258j95



**C** The table of the cōtentes  
of c, p s boke.

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Of Allayes.  
Of Almes houses.

**B**

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Of Baudes.  
Of Beggars.  
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**C**

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**D**

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**A.ii.**

**1**

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**U**  
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Of Unsatiabie Purchayfars.  
Of Usuras.



The Boke to the  
Reader.

If bookes may be holde  
to blame and reproue,  
\* \* The faultes of all menne  
boeth hyghe and lowe:  
As the Prophetes dyd  
whom Gods spirite did moue  
Than blame not myne Autoz  
for right well I knowe:  
Hys penne is not tempered  
bayne doctrine to sowe,  
But as Esaye hath bydden  
so muste he nedes crye,  
And tell the Lordes people  
of their iniquitie.

Isai. 58.

Nowe if I do the worldelinges  
in anye poynte offende  
In that I reproue them  
for their wyckednes:  
It is a plaine token  
they wyll not emende  
I take all the wyse men  
of the earth to wytnes,

A. iij.

Co

To them therfore mine Autoz  
biddeth me conlesse,  
That sith they be determined  
styll in their synne to dwell:  
He accounteth them no better  
than fire brandes of hell.

Wherefore he bade me bid them  
holde them contente,  
He hath not wrytten to them  
that will not emende,  
For to the willinge wicked  
no prophete shall be sente,  
Excepte it be to tell them  
that at the laste ende  
They shal be sure and certayne  
wyth Satanas to wende,  
For before suche swyne  
no pearles maye be caste,  
That in the filthye puddell  
take all their repaste,

To suche onely therfore  
I muste his message do,  
As haue not their delite  
in wickednes to dwell,

But



But when they heare their fault  
are soye they dyd so,  
And lowingely in brace  
such men as do the n tell,  
Recomy.ige euermore  
their lyfe by the goispell,  
To thes men am I sente  
and thes I truste will take  
My warnynge in good parte  
and theireuill forsake,

John. viii.

He that is of God, heareth the  
worde of God.  
First,

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## Of Abbayes.

**A**S I walked alone  
and mused on thynges,  
That haue in my time  
bene done by great kings,  
I bethought me of Abbayes  
that sometyme I sawe,  
Whiche are now suppressed  
all by a lawe,  
O Lorde (thought I then)  
what occasion was here,  
To prouide for learninge  
and make pouertye there?  
The landes and the Jewels  
that here by were hadde,  
Would haue found godly prechers  
which might well haue ladde:  
The people at right  
that now go astraye,  
And haue fedde the poore  
that famishe euery daye,  
But as I thus thought  
it came to my mynde,

That

That the people wyll not see  
but delyte to be blynde.  
Wherfore they are not woorthy  
good preachers to haue,  
for yet to be prouided for  
but styll in vayne to craue.

Math. 24 Than sayde I (O Lorde God)  
make this tyme shorte,  
for they? sake onlve Lorde  
that be thy chosen sorte.

Of Alehouses.

**R**edes must we haue places  
for vitayls to be solde,  
for such as be sycke  
poore, feble and olde.  
But Lorde to howe greate  
abuse they be growne,  
In eche lyttle Hamlet,  
byllage and towne.  
They are become places  
of waste and exceſſe,  
In herbour for such men  
as lyue in Adlenes.

And



And lyghly in the contrey  
they be placed so,  
That they stande in mens waye  
when they shoulde to church go.  
And then such as loue not  
to hear they? fautes tolde,  
By the minister that readeth  
the newe Testament and olde:  
Do turne into the alehouse  
and let the church go,  
Yea, and men accompted wyse  
and honeste do so.  
But London (God be prayſed)  
all men maye commende  
Whych doeth nowe this greate  
enozmittie emende.  
For in seruite tyme  
no doze standeth by,  
Where such men are wonte  
to fyll can and cuppe.  
Wolde God in the countrey  
they woulde do the same,  
Either for Gods feare  
oz for worldly shame.

A comen-  
dation of  
London.

Howe

Hobow hallo w they the Saboth  
that do the tyme spende,  
In dꝛynkinge and idlenes  
till the daye be at an ende:  
Not so well as he doeth  
that goeth to the plowe,  
Or pitcheth by the sheues  
from the cartte to the mowe,  
Mat. xiii But he doeth make holye  
the Sabothe in dede,  
That heareth Goddes worde  
and helpeth suche as nede,

### Of Allayes.

Two sortes of Allayes  
in London I finde,  
The one agaynste the laboe  
and the other agaynste kinde,  
The firste is where bowlinge  
forbidden, menne vse,  
And wastynge theyꝝ goodes  
do their labour to refuse.  
But in London (alas)  
some men are deuillishelye.

A dysprais  
e of Lon-  
don.

Suffer



Suffered to professe it  
as an acte to lyue by.  
Well I wyll saye no more  
but suche as lyue so,  
And officers that suffer them  
shall together go,  
To Satan their sire  
for of god they are not,  
Who commaundeth to labour  
syxe dayes ye wotte.  
And the seventh he commaundeth.  
all menne to sanctifie,  
In beyng well occupied  
and not idelye,  
The other sorte of Allayes  
tha be agaynste kynde,  
Do make my harte wepe  
whan they come to my mind  
for there are poze people  
welmoste innumerable,  
That are dzyuen to begge  
and yet to worcke they are able,  
If they might haue althynges  
prouided aright,

Ero. xxiii.

Allayes  
agaynste  
kynde.

Alas

Alas, is not thys  
a greate ouer syghte  
Ye Aldermen and other  
that take Allaye rente  
Why bestowe ye not the riches  
that god hath you sence,  
In woule or in flaxe  
to finde them occupied  
That now we lye and begge  
by euerie highe waye side,  
And you that be chiefe  
and haue the commune treasure,  
Why can you neuer finde  
a time of leasure,  
To se where the treasure  
will finde them workinge  
To the profit of the Citie  
in some maner thinge  
But (alas) this my tale  
is to deafe men tolde  
For the charitie of rich men  
is now we thozowe colde,  
And this is a Citie  
in name, but in dede,



It is a packe of people  
that seke after meede,  
For Officers and al  
do seke their owne gaine,  
But for the wealth of pcommon  
not one taketh paine  
In hell with out order  
I maye it well call.  
Where euerye man is for him selfe  
and no manne for all,

Take the  
Definition  
of a time,  
You that  
be lerned

Of almes houses,  
**A** Barchaunte that longe tyme  
hadde bene in straunge landis  
Returned to his contrry  
whiche in Europe standes,  
And in his retorne  
hys waye laye to passe,  
By a Spittlehouse not farre from  
where his dwelling was,  
He looked for this hospitall  
but none coulde he se,  
For a Lordely house was builde  
where the hospitall shoulde be,

Good

Good Lorde (sayd this marchaunt)  
is my contrey so wealthye  
That the verye beggers houses  
be builde so gorgeouslye  
Than by the waye syde  
hym chaunced to se  
A poore manne that craued  
of hym for charitie,  
Whye (quod this Marchaunt)  
what meaneth this thyng?  
Do ye begge by the waye  
and haue a house for a kyng?  
Alas syr (quod the poore man)  
we are all turned ouer  
And lye and dye in corners  
here and there aboute,  
Men of greates riches  
haue bought our dwellinge place,  
And whan we craue of them  
they turne awaye their face,  
Lorde god (quod this marchaunt)  
in Turkye haue I bene,  
Yet amonge those Heathen,  
none such crueltie haue I sene

The



The vengeance of god  
muste fall no remedye,  
Upon these wicked men  
and that verye shortlye,

Of Baylife Arrantes.

A Baylife there was.  
In the weste contrey,  
That dyd as they do  
in all quarters men saye,  
He serued with one wyte  
an whole score or tweyne,  
And toke in hand to excuse them  
hauinge pence for his payne,  
And when he should warne a quest  
in sessions to appeare,  
He woulde surely warne them  
that woulde make hym no cheate,  
And then take a bribe  
to make answere for them,  
But when he mette his frendes  
than woulde he saye but hem,  
But such as had no chcare  
no money to paye

The bay-  
les had  
lande

Were sure to trudge  
to the sessions alwaye,  
Ye must geue him some thyng,  
to some his hadlande  
Or else ye can haue  
no fauoure at his hande,  
Some puddyngis or Baken,  
or chese for to eate,  
A bushell of barley  
some malt or some wheate,  
His hadland is good grownd  
and beareth all thyng,  
Be it Baken or beffe.  
stockyshe or lunge  
Thus poxe men are sold  
and pyld to the bare,  
By such as shoulde serue them  
to kepe them from care,

### Of Batodes.

The batodes of the Kues  
be turned all out  
But some think they inhabit  
al England thzough out

In



In tauerne and tippling houses  
many in yght be founde  
If officers would make serch  
but as they are bounde  
well let them take heede  
I wyl say no more  
But when god reuengeth  
he punisheth sore  
An horrible thyng  
it is for to fall,  
Into that Lordis handis  
that is eternall

Heb. 2.

### Of Beggers.

**T**he beggars whome nede  
compelleth to craue  
Dughe at our handis  
some reliefe to haue,  
But such as do counterfayt  
haueynge theyr strength  
To labour if they luste,  
beyng knowe at the length  
Dughe to be constrayned  
to worke what they can,

B. II.

And

And lyne on theyr labourers  
as besemeth a chystyan,

And if they refuse  
to worke for theyr meate,

1. Tim. 3. Then ought they to faste

as not woorthy to eate

And such as be soze

and wyll not be healed,

Oughte not in any case

to be charished,

Of two  
beggers.

I heard of two beggars

that vnder an hedge sate

who dyd wyth longe talke

theyr matters debate,

They had boeth soze legges

most lothsome to se,

All rawe from the fore

welme to the knee

My legge quod the one

I thank god is fayre

So is myne (quod the other)

in a colde ayre,

For then it loketh rawe

and as redde as any bloud



I woulde not haue it healed  
for any worldis good,  
For were it once whole  
my tuinge were gone,  
And for a sturdye begger  
I shoulde be take anone.  
No manne woulde pittye me  
but for my soze legge,  
Wherfore if it were whole  
I might in vaine begge.  
I shoulde be constrained  
to labour and sweate,  
And perhaps sometime  
wyth schourges be beate,  
Well (sayde the tother)  
lette vs take hede therefore,  
That we let them not heale  
but kepe them ityll soze.  
An other thynge I hearde  
of a begger that was lame,  
Muche like one of these  
if it were not the same,  
Who syttinge by the fire  
wyth the cuppe in his hande,

B.iii.

Began

Began to wonder tohan  
 he shoulde be a good husbande.  
 I shall neuer thine  
 (quod this begar) I wene  
 for I gate but. xvi. d. to daye  
 and haue spent eghtene  
 Well let the woꝛlde wagge  
 we muste neades haue dꝛynke  
 Go fyll me thys quarte pot.  
 full to the dꝛynke,  
 The tonge muste haue bastynge  
 it wyll the better wagge,  
 To pull a goddes penye  
 out of a churles bagge.  
 Yet cesse not to gyue to all  
 wythoute anye regarde,  
 Thoughe the beggers be wicked  
 thou shalt haue thy rewarde,

### Of Bear baytynge.



That foloweth is thys  
 to kepe wyth daunger,  
 A greate mastyfe dogge  
 and a foule ouglye Beare  
 And



And to thys onely ende  
to se them two fyght,  
wyth terrible tearpynge  
a full ouglye fyght,  
And yet me thynke those men  
be mooste foles of all,  
wch whose store of money  
is but verye smale,  
And yet euerie sondaye  
they wyl surelye spende,  
One peny or two  
the bearwardes lyuyng to mende,  
At Parlye garden eche sandaye  
a man shall not fayle,  
To fynde two or thre hundredes  
for the bearwardes baile,  
One halpenye a piece  
they vse for to geue  
when some haue no more  
in their purtie I beleue  
Well, at the laste daye  
theyr conscience wyl declare  
That the poore ought to haue  
all that they maye spare,

parlye  
garden

B.iii.

for

For god hath commaunded  
Eccles. 4. that what we maye spare,  
Be geuen to the poze  
that be full of care,  
If you giue it therfore  
to se a Beare fyght,  
Be ye sure goddes curse  
wyl vpon you lycht,

Of Brawlers

A Brawler that loueth  
to breake the kinges peace,  
And seke his owne rowe  
his fansye to please,  
Is lyke a curre Dogge  
that setteth vpon  
Eche mastye and hounde  
that he may light on,  
He getteth hym hated  
of euery manne,  
And meteth with his maister  
euer now and than,  
To hurte other menne  
he taketh greate payne,  
He turneth no manne



to profite or gayne,  
Except it be the Surgian  
or the Armozer,  
The Baylife, the Constable  
or the Tayler,  
This is a worthye membre  
in a commune wealth,  
That to worke other wo  
will lose his owne health,  
What other men will iudge  
I can not tell:  
But if he scape Tiburne  
I thinke he wyll hange in hell.

### Of Blasphemous sweerers

**T**he sonne of Syrach  
wyteth playnelye,  
Of suche menne as do  
sweare blasphemouslye,  
The manne that sweareth muche  
shall be fylled, sayeth he,  
With all wicked maners  
and iniquitie,  
In the house of that manne

Eccle. iii.

the

the plague shall not cease,  
He shall be still plagued  
either more or les.

Christe byddeth all his  
affirme and denie,  
With yea, yea, nay, nay,  
affirmyng no lye.

Whatsoeuer ye ad more (saith he)  
cometh of euell,

And is of the wycked  
suggestion of the Deuyll,

But we can not talke

withouthen othes plentye,

Some sweare by Gods nayles

hys herte and his bodye,

And some sweare his flethe

his bloude and hys fote,

And some by hys guttes,

hys lyfe and herte rote.

Some other woulde seme

all sweryng to refrayne,

And they inuent idle othes,

such is theyr idle brayne.

By Cocke and by Dye,

And



and by the goose wyng,  
By the crosse of the mouse fote  
and by saynt Chyckyn.  
And some sweare by the Diuell ag ar. v.  
Such is theyr blyndenes,  
Not knowyng that they call  
these thynges to wytnes.  
Of their Conscience in that  
they affirme or Denye,  
So boeth sores commie  
moſte abhominable blasphemie.

Of the colier of Croydon.

**I**t is sayde that in Croydon  
there dyd sometyme dwell,  
A Colier that dyd  
all other Coliers excell  
for his riches thys Colier  
myght haue bene a knight  
But in the order of knighthode  
he hadde no delyght  
Woulde god all our knyghtes  
dyd minde colinge no more,  
Than this Colier dyd knyghtyng.  
as

as is sayde before.  
For when none but pore Colyars  
dyd wyth coles mell,  
At a reasonable price  
they dyd theyr Coles sell.  
But sence oure knyght Colyars  
haue had the fyre sale,  
We haue payed much money  
and had fewe sakes to sale,  
A lode that of late yeres  
for a royall was solde,  
wyl coste now .xvi. s.  
of syluer or golde.  
God graunt these men grace  
theyr pollyng to refrayne,  
Or els bryng them backe  
to theyr olde state agayne.  
And especially the Colyar  
that at Croydon doth sell,  
For men thyncke he is colen  
to the Colyar of Hell.

Of Commotionars.

John





When the bodye is vexed  
through humours corup  
To restore it to helth (sed  
those humours muste be  
\* \* \* \*  
For if they remayne (purged  
they wyll styll encrease:  
Euery daye more and more  
and augment the disea se.  
So that in short tyme  
the body muste decaye,  
Excepte God geue health  
by some other waye.  
Euen so doth it fare  
by the weale publyke,  
As hych chaunceth to be often  
diseased and sycke,  
Through the mischeuouse malice  
of such men as be,  
Desyrouse to breake  
the publyke Unite.  
Eche publyke bodye  
muste be purged therfore,  
Of these rotten humours  
as is sayed before.

Als wyll it decay,  
as do the bodyes naturall,  
When rotten humours haue  
infected them ouer all.  
But if the publyke bodye  
can not be purged well,  
By force of purgation  
as Physicke rules do tell:  
When bodyes be weake  
and so lowe brought,  
That by purgation  
no health can be wrought:  
Then must there be sought  
some easie waye,  
To kyl þ strength of those humours,  
thus doth Physicke saye.  
When the Swerde wyll not helpe  
in the common wealch,  
To purge it of Cominotionars  
and byng it to health:  
Then must discrete counsell  
fynde wayes to kyl,  
The powr of those rebelles  
and let them of theyr wyll.



And that must be by cherishing  
the humours naturall,  
And by quickenynge agayne  
of the spirites vitall,  
So bych in the commune wealth  
are the subiectes trew.

That do alwaye study  
sedition to eschew  
When these me, though cherishing  
do growe and be strong:  
Then can no Commotionars  
continue long.

For as when the strength  
of ill humours is kyled,  
In a naturall bodye,  
they be sone consumed,  
Or made of iuell good,  
as it is playne to se:

So wyl it bytyde  
of such men as be,  
In the Commune wealth  
geuen vnto Sedition,  
When they se they can not  
flye the theyr Intencion.

Sub

And what is their power  
but the people ignoraunte  
Whom they do abuse  
by their counselles malignaunt  
When the hertes of the people  
be wonne to their pynce,  
Than can no commotioners  
do hurte in hys prouince,  
If this wyll not help  
than God wyll take cure,  
And destroy these Commotioners  
we may be right sure,  
Excepte the tyme be come  
that the bodye muste dye,  
For than there canne be found  
no maner remedy,  
God graunte that our synne  
haue not broughte vs so lowe  
That we be paste cure  
god onelye doeth thys knowe,  
And I truste to se healthe agayne  
if the small ende,  
Be not nowe nere at hande  
whych the Lorde shal tyme sende  
Of



Of commen drunkardes

**E** Saye lamenteth  
and sayeth oute alas

Esaye. b.

\* \* Muche woo shall betide you  
that do youre tyme passe,  
In eatinge and drinckynge  
from morninge to nighte,  
Til none of your membres  
canne do his office righte.  
Woe be to you, sayeth he,  
that do so earlye rise,  
To fyll your selues wyth drinke,  
in suche beastelye wise  
But if he were nowe liuyng  
and sawe this worldes state  
He wold saye this of our drunkardes  
that sytte vp so late,  
For fewe of oure drunkardes  
do vse to rise earlye,  
But muche of the nighte  
they wyll drinke lustelye,  
Well, sainte Paule doeth warne  
all that be of pure mynde

1. Cor. 6.

To auoide drunkardes company  
C. i. where

where so euer they do them finde.  
Se ye neyther eate nor drinke  
wyth suche menne sayeth he  
That be geuen to drynkinge  
what so euer they be  
But alas manye curates  
that shoulde vs thys tell  
Do all their parishioners  
in drynckyng excell,

Of commune Liars

Sap. 1.

**S**olomon the sage  
in Sapience doeth saye  
That the mouthe that lyeth  
doeth the very soule sleve  
If the murderer of bodys  
be worthy to dye  
The murderer of soules  
shoulde not escape, crowe I.  
For as the Soule doeth  
the body excell  
So is his trespass greater  
that doeth the soule quell  
But Liars (alas)  
are now muche set by,

And



And thought to be menne  
in a maner necessarie  
To be entertayned  
of eche noble manne,  
So ho are muche delighted  
wyth lyes no we and than  
But this delite will be sozowe  
I feare me at the laste  
So han the liar for hys lyngge  
into paynes shall be caste

Of Dicears.

**E**monge wyttye saynges  
this precept I finde  
\* \* To auoid and fle dice (mi son) Cato.  
haue euer in mynde  
For diceynge hath brought many  
wealthe menne to care  
And manye ryche heyre  
it hath made full bare  
Some menne it hath sette by  
I wyll not denye  
And brought to more worshop  
than they be worthe

Cat.

God

God knoweth to what ende  
he suffereth this thing  
Perchaunce to rewarde them  
wyth hel at their endynge.  
For doubtlesse those goodes  
are gotten amisse  
That are gotten from hym  
that prodigall is,  
And especially at the dyce  
where boeth do intende  
To get others goods,  
or else hys owne to spende  
Nowe if prodigalitye  
or couetise be byce  
He can not but offend  
that playeth at the dyce  
For be they two or mo  
this thyng is certayne  
Prodigalitye and couetise  
do in them all raygne  
Besyde the wycked othes  
and the tyme myspent  
Wherof they thincke they nede not  
them selues to repent,

But



But thys I dare saye,  
that thoug I dyceyng were no sin,  
Nor the goodis mysgoten  
that men do ther at wyne  
yet the othes that they swere  
and the tyme myspent  
Shall be they? Damnacion  
vnlesse they repent  
Leaue of your bayne dyceyng  
ye Dycers therfoze  
For vnlesse ye repent,  
god hath vengeaunce in stoz  
And when ye thynke least  
then wyl he pour it oute  
And make you to stoupe,  
be ye neuer so stoute.

Of double benificed men.

**T**he kynge of that realme,  
where iustice doeth reygne  
Perused olde statutes  
that in bokis remaine.  
And as he turned the boke  
him chaunced to se

C.iii.

That

That such as haue benefices  
shoulde resident be.  
And haue theyr abydyng  
whyles theyr lyfe shoulde endure  
Among them ouer whome  
God hath geuen them cure.  
Then sayed he to him selfe,  
I thyncke well there is:  
No Lawe in thys realme  
worse obserued then this.  
Yet can there nothyng,  
my stocke more decaye,  
Then when hyrlynges suffer  
my shepe go astraye.  
Then called he his councell  
and tolde them his mynde,  
And wylled that they shoulde  
some remedy fynde.  
Whoe wyth good aduice  
agreed on this thyng,  
That Visitours shoulde be sent  
wyth the powre of the Kyng,  
To punyssh all such  
as herein dyd offende,

Un



Unless they were founde  
thow we wyllynge to amende  
These visitours found many stout  
priestes but chiefe one,  
That hadde sondre benefices  
but woulde surrender none  
Than was this stout felowe  
brought to the kynge  
Who sayde unto hym  
sy: howe chaunceth this thing:  
Wyl ye transgresse my lawes  
and than disobeie:  
Whene hauing my power  
sy: what can you saye:  
If it mai like your grace (quod he)  
loe heare is to se  
your seale at a graunte  
of a pluralitie  
As well saide the kinge than  
I repente me of all yll:  
But tell me maister doctoure  
wil you haue your benefices styll:  
If your grace do me ryghte (q he)  
I must haue them my life tyme

Dec. llii.

C. llii.

So

So shalt thou (quod the kyng)  
for to morow by pyne  
God wyllunge, thy body,  
shalbe diuided and sent  
To ech benefice a piece  
to make the resident.  
Away wyth hym (quod the kyng)  
and let al thyngis be done  
As I haue geuen sentence  
to morow ere none  
For syth thou arte a stont priest  
an example thou shalt be  
That all stou. burne priestes  
may take warnyng by the.

Of the Exchecker.

In the weste parte of Europe  
there was sometyme a kyng,  
That had a court for receyte:  
of money to hym belonging.  
But the ministers of that Court  
dyd longe and many a daye  
Take byptes to bare w<sup>th</sup> suche mē  
as should forsaytis pay.

At the



At the laste to the kyng,  
this theyr falshode was tolde,  
By suche as about hym,  
were saythfull and bolde.  
Then dyd the kyng sende  
for these ministers ill,  
And layde all theyr faltes  
before them in a byll.  
Then were they abashed  
and had nought to saye,  
But cryed for hys perdon,  
but he bade awaye.  
Ye haue bozne wyth theues  
and haue robbed me,  
And suffered my people  
impoueryshed to be.  
No statute coulde cause  
thoffendars to emende,  
Because you bare wyth them,  
when they dyd offende.  
Awaue wyth them all,  
laye them in prysone.  
Tyll we haue determined,  
what shall wyth them be done.

What

What iudgment they had  
I haue not hearde yet  
But well I wot they deserued  
a tiburne cyppe

Of flaterars

A flatterynge frende  
is worse then a foe  
for a frende is berrusted  
when the other is not so.

ii. Re. iii. Of an open enimie  
a man may be ware  
when the flatterynge frend  
wyl worcke men much care  
for if Abner had knowne,  
what was in Joabs harte  
I do not doubt but he would  
haue out of his way sterte  
Or at the leaste he would not  
haue admitted hym so ny  
As to be embraced of hym  
and on his dagger to dye  
wherefore I aduertise  
al men to be ware

Of



Of all flatterynge frendis  
that bring men to care  
As for open ennemies  
trust them if ye wyl  
I can not forbyd you  
to admyt your owne yll.  
Woulde god all men woulde  
such flatterars trye:  
As hange at theyr elbo wes  
to get some what ther by.  
But (alas) now a dayes  
men of honour do promote  
Many a false flatterynge  
and lewde harlot  
Whych thyng may at the lengthe  
be theyr owne decaye  
For if the wynde turne  
the flatterars wyl awaye  
The swallo we in sommer  
wyl in your house dwell,  
But when wynter is comynge  
he wyl saye farewell.  
And when the short dayes  
begyn to be colde

Robiredbrest wil come home to ye  
and be very bolde.

But when Summer returneth  
and bushes wax grene:  
then Robyn your man  
wyl no more be sene.

So some of your flatteras  
wyl in prosperitie,  
be of your householde  
and of your family.

And some other wyl  
when nede doth them payne,  
Sue to do you seruice  
till they be welthy agayne.

### Of foles.

**Eccle. iiii** **T**he prechar sayeth thus,  
A poze wytty ladde,  
is better then an olde kynge  
whose wyttie is but badde.  
The wyle man in pouertie  
is ryght honourable,  
Whan the fole in his ryches  
is worthy a Sable.

Some



Some foles there be of nature  
that vnderstande nought,  
Some other vnderstand thynges,  
but haue euer in theyr thought,  
That they them selues be wysest,  
whych folly passeth all,  
And doeth soneste appere,  
as well in greate as small.  
These foles wyll not heare  
any mans reade or counsell,  
And what soeuer they the selfe do,  
is excedyng well.  
But other mens doynges  
they wyll euer dyprease,  
For other can do nought  
that may theyr mynde please.  
And further, they thyncke  
it becometh them well,  
in euery mans matter,  
them selfe to entermel.  
And when they come in place  
where is any talke,  
No mā shal fynde a tyme to speake  
so faste theyr tonges shal walke.

Of

Of theyꝛ owne dedes and goodes,  
they wyll bragge and boaste.  
And declare all theyꝛ mishaps,  
and what they haue loste.  
If ye tell them of theyꝛ fautes,  
then wyll they nedes fyght,  
ye must saye as they saye,  
be it wrounge oꝛ ryght.  
Infine, ye must prayse them  
and sette forth theyꝛ fame,  
And what soeuer they do,  
you may them not blame.  
If ye tell them of knowledge,  
they saye they lacke none,  
And wythe they had lesse,  
and then they make mone,  
For the losse of bayne toyes,  
wherin they delyte.  
And then if ye reasone farre,  
beware, they wyll fyght.  
All wise men take hede,  
and shunne theyꝛ companye,  
For of all other men,  
they are most vngodly.



## Of forestallars.

**T**he fryles of woolis  
to Byystowe are brought,  
But befoze thei were wouen  
in woolis they are bought.  
So that now we do paye  
foure grotes oz els moze,  
For the fryle we haue bought.  
for eyght pens heretofore.  
And some saye the woule  
is bought ere it do growe.  
And the corne long befoze  
it come in the mowe.  
And one thyng there is  
that hurteth mozte of all,  
Reuersiōs of fermes are bought,  
long ere they fall.  
And ryght so are benefices  
in every coaste,  
So that persons and bicars  
kepe neyther sodde nor roste.  
The poze of the parische  
whome the person shoulde fede:  
Can haue nought of oure tythis,  
to succour

to succoure the y<sup>r</sup> nede.  
Reuerfions of fermes  
are bought on ech syde,  
And the olde tenant must pay well  
if he wyll abyde.  
And where the father payde a peny  
and a Capon or twayne,  
The sonne muste paye ten p<sup>o</sup> bonde  
his p<sup>o</sup> all eth my brayne.  
Well, let thes forestallars  
repent them by tyme,  
Leste the clarke of the market  
be wyth them ere p<sup>r</sup>yme.  
For he when he cometh  
wyll punyssh them all,  
That do any nedeful thyng  
ingrose or forestall.  
For well I wotte thys,  
when he went laste awaye:  
He sent vs his seruaunt,  
and thus dyd he saye.  
Se that among you  
none seke his owne gayne,  
But profyte ech other

i. Col. x.

wyth



wyth trauayle and payne.

Of Godlesse men

**H**olpe Dauid that was  
boeth propheth and kinge  
Sawe in hys tyme  
(as appeareth by hys wyrtynge) psalm. 124  
That in those dayes  
there were men of wycked hert  
That dyd all godlye waies  
bitterlye peruerse,  
And so there are nowe  
the pite is the more,  
That lyue more carnallye  
than euer men men dyd before,  
These men (sayeth kinge Dauid)  
in thei herres do saye  
Surelye there is no God  
let vs take our owne waye,  
Thus indged kyng Dauid  
and that for good skyll  
Bicause he sawe thei woorkes  
were wycked and euill,  
They are (sayeth he) corrupte

D. l.

and

and nought in all theyr wayes  
Not one doeth good  
and therfore he sayes  
That they thincke there is no God  
theyr worckis do declare  
For to do the thyng that good is  
they haue no maner care  
But what would Dauid saye  
if he were in these dayes  
When men wyl do Ill  
and iustifie theyr yll weyes?  
They leaue the good vndone  
and do that yll is  
And then they call that yll good  
what woulde Dauid saye to this?  
I know not what Dauid  
would saye in this case,  
But I knowe that good Clay  
doeth curse them apase  
Woe sayth this prophete  
to them that do call  
That thyng good that euell is  
but this is not all  
He sayeth woe to them

that



that call dearkenēſ lyght  
P̄ferrēg theyr fanſey  
before the worde of myght  
If they fynde a thyng wyrtten  
in Paul Luke or John  
Or any other ſcripture  
they wyll therof none  
Except they may eaſily  
perceyue and ſe  
That wyth theyr fleſhly fanſey  
they may make it agre  
All other textis of ſcripture  
they wyll not ſtycke to deny  
Yea ſome of them wyll  
god and his ſcripture deſie  
And ſay they wyl make merie here  
for when they be gone  
They can haue no ioye  
for ſoule they haue none  
If theſe menne be not godles  
muchē meruell haue I  
Well the cauſe is the Lordes  
lette hym and them trye  
I knowe at the laſte

D.ii.

they

they shall fynde him to strong.  
The daye of his vengeaunce  
wyl not tarye longe,

Of Idle persons

Eccles. 33.

**I**dlenes hath ben cause  
Of much wyckednes,  
As Ecclesiasticus  
doeth playnely wytnes  
Idle persons therfore  
can not be all cleare,  
As by the storie of Sodome  
it doeth well appeare  
But that we may come nere  
to our owne age  
The Idlenes of abbays  
made them outrage  
Yet let vs come neare  
euen to the tyme present  
And se what myschylfe  
Idle persons do inuent  
What cōspiracies haue bē wroghte  
wythin this lytle whyle,  
By Idle men that dyd

the



the commons begyle,  
And what haue Idle men  
alwaye practised  
To breake the peace of prynces  
that they myght be hyered  
I wyll not saye what  
the Idlenes of priestes hath done,  
Nor yet the Idlenes  
of seruauntis in London,  
Let euerie man search  
his owne household well  
And whether the thyng  
be true that I tell,  
Yea what abuse dyd euer  
emonge the people rayne  
But the same dyd fyrt sprynge  
out of an Idle brayn.  
Idlenes therfore  
maye ryghte well be named  
The gate of all mischiese  
that euer was framed  
Ye masters and fathers therfore  
that feare God omnipotent  
Kepe youre families

R.iii.

least

leaſte ye be ſhente

For if thoꝛo we their ſoleneſſe  
they fall into our rage

Your iudgemente ſhall be ſtrayght  
for they are comitted to your charg  
Kepe them therfore ſtill occupied,  
in doynge youre buſineſſe

Or els in readynge or hearynge  
ſome booke of Godlines

And woulde god the maieſtrates  
woulde ſe men ſet a worke

And that within thys realme  
none were ſuffered to lurke

This realme hath thre comodities  
woulde tyme and leade

Whiche being wrought wth þ realme  
eche man might get his bread

**O**f inuenterſ of ſtraunge newes

**S**ome men do deſire

ſtraunge newes to inuente

Of this mannes doynge

and that mannes intente

What is done in Fraunce

And



and in the Emperours lande,  
And what thyng the Scottes  
do nowe take in hande.

What the kynge and his counsell,  
do intende to do.

Though for the most parte  
it be nothyng so.

Such men cause the people  
that els woulde be still,

To murmur and grudge,  
whych thyng is very ill.

Yea, sometyme they cause  
the people to ryle,

And assemble them selfe,  
in most wycked wyse.

In Plato hys common wealthe,  
such men shoulde not dwell,

For Poetes and Oratours  
he dyd expell.

O that these newes byngars  
had for theyr rewarde,

A newe halter of hempe  
to sette them forwarde.

D.iii.

Of

We sawe  
the expe-  
rience of  
thys of  
late.

**O**f Laymen that take Tithes  
and priests that vse theyr ti-  
thes priuately.

**W**hen Justice began  
in Judgment to set,  
To punyssh all such men

as dyd fautes commit:

Then was there a man

before hyr accused,

For tythes that he toke  
and priuately vfed.

So when de we proufe was had

and the thyng manifeste

The wytnesses swozne

and the treaspase confeste:

Then gaue the Judge Judgemenet

and these wordes he spake,

He that from this Caytife

ye do all his goodes take.

For Iudge he made that priuate

that commune shoulde be:

For all haue this Justice

by the Judgment of me.

These poore men that by the tithes  
shoulde



shoulde be releued,  
Shal haue all his goodes  
amonge them diuided.

And because he shewed no mercie, Iacob. ii.  
no mercie shall he haue:

The sentence is geuen,  
go hange vp the slaue.

Of leasemongars.

**A**f late a Leasemongar  
of London laye sycke,  
And thynckyng to dye,  
his conscience dyd him prycke.

Wherefore he sayde thus  
wyth hym selfe secretly,  
I wyll sende for a prechar  
to knowe what remedy.

But whilse he thus laye  
he fell in a slumber,  
and sawe in his dreame  
pore folke a greate number.

Whoe sayde they had learned thys  
at the preachers hande,

To paye all wyth patience  
that they? Landlozdes Demaunde

for

For they for they? sufferance  
in such oppression,  
Are promised rewarde  
in the resurrection.  
So here such men as take Leases  
them selues to aduance,  
Are sure to haue Hell  
by ryght inheritaunce.

### Of Marchauntes.


**I**f Marchauntes wold medle  
woyth marchaundice onely,  
And leaue fermes to such men  
as muste lyue thereby:  
Then were they moſte woorthy  
to be had in price,  
As men that prouide vs  
of all kyndes Marchaundice.  
But syth they take fermes  
to let them out agayne,  
To such men as muste haue them  
though it be to they? payn;  
And to leaue greace fines  
oz to ouer the rent,

And



And do purchayse greate landes  
for the same intent:  
We muste nedes cal them  
memories vnprofitable,  
As men that woulde make  
all the Realme miserable.  
Howe they leaue theyz trade  
and lende out theyz money,  
To yonge Marchaunte men  
for greate Usurie,  
Wherereby some yonge men  
are dzeuen to leaue all:  
And do into mooste extreme  
pouertie fall:  
It greueth me to wyte,  
but what remedye  
They muste heare theyz faute  
syth they be so greedye.  
And thus I saye to them  
and trowe they shall it fynde,  
The Lorde wyll haue all  
theyz iuell doynages in mynde.  
And at the laste daye  
when they shall aryse:

All shall be layed playne  
before theyr owne eyes  
where iudgemente shall be geuen  
as saynte James doeth wytnes  
Jacob. ii. Wythoute all mercye  
to suche as be merciles

**O**f men that haue diuers offices  
 Hau the Citye of Rome  
was ruled aright,  
As aunciente Autours  
Do recorde and wyte  
\*\*\*\*\* Ambition was punished  
wyth vtter exile  
Yet were there some that dyd  
benter some whyle  
But we reade not of anye  
that euer wente aboute,  
To haue two offices at once  
were they neuer so stoute.  
But alas in this Realme  
we counte hym not wyse  
That seketh not by all meanes  
that he canne deuise



To take offices together  
wythoute anye staye  
But Chryste shal saie to these menne  
at the laite daye  
Geue accoumts of your Balibwicks Luke. xvi  
ye mene wythoute grace  
Ye that sought to be rulers  
In euerye place  
Geue accountes of your Balibwike  
foz come is the daye  
That ye muste leaue youre offices  
and walke your fathers waye.

Of Nice wyues.

**T**he sonne of Sirache  
of women dorth saye. Eccles. xvi  
That theire nicenes & hordō  
is perceiued alwaye.  
By there wanton lokes  
and lyfeynge bp of eyes  
And their lokinge ascoye  
In most wanton wise  
And in the same  
Jesus Syrach I finde Eccles. x.  
That the gate and the garment

Do

Do declare the mynde.  
If these thynges be trew,  
(as no doubt they be)  
What shold we thynk of y woman  
that in London we se  
for more wanton lokes  
I dare boldly saye,  
were neuer in Jewyshe whores,  
then in London wyues this daye.  
And if gate and garmentes  
do shewe any thyng:  
Our wyues do passe their whores,  
in whozelyke deckyng.  
I thynk the abominable  
whores of the Stews,  
Dyd neuer more whozelyke  
attzymentes vse.  
The cappe on hyr heade,  
is lyke a Sowes mawe,  
Such an other faction  
I thynk neuer Iewe sawe  
Then fyne geare on the foreheade,  
sette after the new trycke,  
Though it coste a crowne or two.  
what



What then they may not stycke.  
If they: heye wyl not take colour  
then must they by ne we  
And laye it oute in tusslockis  
this thynge is to true.  
At ech syde a tusslocke  
as bygge as a ball  
A very fayre syght  
for a fornicatoz bestiall  
Hy: face faire paynted  
to make it shyne bryght  
And hy: bosome all bare  
and most whozelyke dight  
Hy: mydle braced in  
as smal as a wandre:  
And some by wastes of wyre  
at the paste wyfes hande  
A buinbe lyke a barrell  
wyth who opes at the skyzte  
Hy: shoes of such stufte  
that may touche no dyzte  
Upon hy: whyte fyngers  
manye rynges of golde  
wyth suche maner stones

as are most dearlye solde  
Of all their other trifles  
I wyll saye nothyng  
Leaste I haue but small thanckes  
for thys my wytyng,  
All modeſte Martrons  
I truſte wyll take my parte  
As for nice whippets wordes  
Shall not come nye my hert.  
I haue tolde them but trueth  
let them ſaye what they wyll  
I haue ſayde they be whoze like  
and ſo I ſaye ſtill,

Of Obſtinate Papistes  
**A**n obſtinate Papiste  
that was ſometyme a frier  
Hadde of his friers cote  
ſo greate a deſire  
That he ſtale out of England  
and wente to Louayne  
And gate his friers cote  
on his ſoles backe agayne  
A wilfull Beggar

this



this papist wyl be,  
A sole and a fryer  
and thus is one man thre.  
Would god all the papists  
that he lefte behynde  
wohere wyth him in frys cotis,  
accozdyng to theyr kynde  
Or els I woulde they were  
wyth theyr father the pope,  
For whylse they be in England  
thei do but lyue in hope.  
And excep they myght get  
the Bible boke burned,  
Into dispeyre theyr hope  
wyl shortly be turned.  
God graunte them the grace  
this hope to forsake  
And theire naturall pryncce  
for theyr heade to take  
forsakinge the Pope  
wyth al hys peltrye,  
Whiche of longe tyme  
they haue sette so much by

C.I.

Or

Of rente rayfers.

**A** Manne that had landes  
of tenne pounde by yere  
Surueyed the same  
and lette it out deare  
So that of tenne pounde  
he made well a scoze  
More pounde by the yere  
than other dyd befoze  
But when he was tolde  
whan daunger it was  
To oppresse his tenautes  
he sayed he did not passe.  
For thys thyng he sayde  
full certayne he wyste  
That wyth hys owne he myght  
alwayes do as he lyst  
But immediatlye I trowe  
thys oppressoure fyl sick:  
**Luke. xvi** Of a voyce that he harde  
geue accountes of thy Balswick

Of wayne wyters, vaine talkers  
and vaine hearers.

Of



**I**f late as I laye  
And lacked my reſte  
At ſuche tyme as Titan  
Drewe faſte to the Eaſte  
Thys ſayinge of Chriſte  
Came into my minde  
Whiche certayne and true  
all maner menne ſhall ſende  
Of euerie idle worde  
ye ſhall geue a rekeninge  
Be it ſpoken by mouthe  
or put in wytyng  
O Lorde (thought I then)  
what caſe be thy in  
That talke and write baynely  
and thinke it no ſtane  
Than ſombed I a little  
and thoughte, that I ſawe  
Thre ſortes of bayne menne  
condempned by gods lawe  
The one was a wyter  
of thynges nought and bayne  
And an other a talker  
and thys was theyr payne.

E.ii.

The

agath. xii

The wyter hadde the cro bone  
of hys heade opened  
Whose braynes wyth a stycke  
the talker styred

And he wyth boeth handes  
Drewe the talkers tonge  
so that wythout hys mouthe  
it was an handefull longe.

The thirde was an heckerer  
of fables and lyes  
Whose eares were almost  
drawen bp to his eyes

Of vnfaciable purchasers

**A**n vnreasonable ryche man  
dyd ryde by the way

Who for lacke of menne  
hadde wyth hym a boye  
And as he paste by a pasture  
most pleasaunte to se

Of late I haue purchasid  
thys grounde Iacke, quod he  
Mary maister (quod the boye)  
men saye ourr all

That your purchase is greate  
but your housholde is smal



Why Jacke (quod this riche man)  
what haue they to do?  
Woulde they haue me to purchase  
and kepe greate house to:

I can nor tell (quod the boye)  
what maketh them so brawle,  
But they saye that ye purchase  
the Deuill his Dame and all

Luc. xiii.

### Of Usurars

A Certaine man had landes  
litte thoughe it were  
And yet wold faine haue liued  
lyke a gentlemans peare  
Of thys lande he made sale  
and toke readye golde  
And let that for double the rente  
of the lande that was solde  
Than came there a broker  
and sayde if he woulde do,  
As he woulde aduise hym  
he shoulde make of one peny two  
Warye that woulde I fayne do  
(quod this vsurer than)  
I praye the reache me

C.iii

the

the feat if thou can  
You shall (sayde thys broker)  
lende but for a monethes day  
And be sure of  
a sufficient gage alwaye,  
With a playne bill of sale  
if the day be not kept  
And se that ye do  
no causis accepte.

Than muste you be sure  
that your interest be  
One peny for a shyllynge  
and thre pence for thre  
So by the yeres ende  
twelve moneths geue twelve pence  
for the vale of a shyllynge  
lo I haue tolde you all sens.  
Than saide this vsurer  
this matter goeth well  
For my twentye ponde lande  
that I chaunced to sell  
I shall haue foure hundred  
ponde rente by the yere,  
To lyue lyke a Lorde

and



and make solye there.

Then came there a Propheete  
and tolde thys manne playne

That haue is no place

for suche vnlawefull gayne

Wher hyr (quod this Usurar)

it is my luyng.

Pea syr (quod this Propheet)

but it is not youre calling

You are called to liue

after twentye ponde by yere,

And after that rate

ye shoulde measure your chere

Till god did increase you

by his mercifull wayes

By encreasynge youre corne

and youre cattell in the leys

Wher hyche encrese wyth your landes

you are bounde to employe

To the profite of all them

that do dwell you bye,

Ye are not bozne to your selfe

neither maye you take

That thyng for youre owne

wherof

Isai. 60.

566  
where of God did you make  
But Stuarde and Baylife  
that shall yeelde a rekeninge  
At the daye of Iudgmente  
for euerye thyng.

Luke. xvi. And do ye not doubt  
but then ye shall knowe  
Whether ye maye your goodes  
at youre pleasure bestowe  
And whether ye maye vse  
wayes wycked and yl,  
To increase your riches  
at your owne will.  
But chieflie to lende  
youre goodes to vsurie  
Is a thinge that you shall  
moste dearelye abyde.  
For Christe saith in Luke  
that the Heathen do so  
Luke. vi. Take hede lest ye fynde  
frome pleasure to woe  
finis.

**C**um privilegio ad imprimendum  
solum.



